In the Depth of Wudu's Purity

Md Mahfujur Rahman

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In the Depth of Wudu's Purity :

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Dedication

To my highly revered father, Mawlana
Abdul Hamid Molla (Ra.),
who was the embodiment of patience
and perseverance in every moment of his life.
May Allah grant him Jannat al-Firdaws.

And

To my beloved mother,
who stands as a symbol of patience, sacrifice,
and love, guiding us as a beacon of light in our lives.
May Allah bless her with health and a long life.

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Introduction

بسم الله الرحمن الرحيم

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, who, as part of our faith, has granted us the command of Wudu (Ablution) as a means to achieve both physical and spiritual purity. As followers of the Prophet Muhammad (SM), the importance of Wudu in our lives is endless. It is not only a symbol of external cleanness but also a path to inner purity. Each step of Wudu, every action of washing specific parts of the body, carries profound meaning. It purifies not only the body but also brings the soul closer to Allah.

In this work, I aim to present the significance of both the external and spiritual aspects of Wudu. Through the lens of the Qur'an and Sunnah, we will explore how Wudu purifies not just our bodies but also our minds, hearts, and souls, drawing us closer to Allah. Wudu is a moment of reflection, where we prepare ourselves physically in accordance with Allah's commands and purify our hearts spiritually.

Research across the world, including by scientists, has shown that the act of washing body parts during Wudu is beneficial not only for spiritual well-being but also for physical health. These small daily practices are deeply connected to our lives. In each chapter of this book, we will discuss various aspects of Wudu, exploring them from spiritual, philosophical, and scientific perspectives.

May Allah grant us all the ability to seek His pleasure through Wudu and make the path to both physical and spiritual purity, through this act, easy for us. Ameen.

— The Author

The Importance of Purity and Cleanness

Purity is a fundamental necessity in human life, which is not only connected to physical cleanness but is also deeply involved with spiritual growth. Islam, being a comprehensive way of life, constantly emphasizes the importance of maintaining cleanness and purity in both body and soul. The impact of cleanness on every aspect of our lives is invaluable, as it not only leads to physical well-being but also facilitates mental peace and spiritual success. Purity protects the body from diseases while at one time cleaning the soul, creating opportunities to draw closer to Allah.

The significance of purity is not confined only to religious commands or beliefs; modern science echoes this understanding. Maintaining cleanness in our daily lives protects us from bacteria and viruses, just as moral and spiritual purity helps to maintain balance in our overall lifestyle. The Prophet Muhammad (SM) said:

"اَلطُّهُورُ شَطْرُ الْإِيمَانِ"

Meaning: "Purity is half of faith." (Sahih Muslim)

Through this Hadith, we realize that cleanness is not only a physical practice but an essential part of faith and a vital element in the life of a believer.

Wudu, one of the primary means of achieving cleanness in Islam, involves the washing of specific body parts before prayer. Islam teaches that physical purity is one of the key ways to attain closeness to Allah. Without purity, it is impossible to gain the pleasure of Allah.

Through Wudu (ablution), a believer not only attains external cleanness but also purifies the heart. When a believer performs Wudu, they prepare themselves to draw closer to Allah, and with each washing, it becomes a means for their sins to be forgiven. The Prophet Muhammad (SM) said:

"مَنْ تَوَضَّأَ نَحَا اللَّهُ عَنْهُ الذُّنُوبَ"

Meaning: “Whoever performs Wudu, Allah removes his sins.” (Sahih Muslim)

In another Hadith, the Prophet (SM) said:

ما منكم من أحد يتوضأ فيسبغ الوضوء ثُمَّ يَقُولُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجعلني من المتطهرين إلا فتحت له أبواب الجنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِن أيها شاء

Meaning: "If any one of you performs Wudu and does it perfectly, and then says: 'O Allah, make me among those who repent and purify themselves,' then all eight gates of Jannah will be opened for him, and he may enter through whichever he wishes." (Tirmidhi)

This Hadith emphasizes that Wudu is not only a means of physical purification but also a process of repentance and spiritual cleansing, which ultimately leads to the opening of the gates of Jannah.

Allah Almighty says in the Qur'an:

فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

"Therein are men who love to purify themselves, and Allah loves those who purify themselves." (Surah At-Tawbah, 9:108)

This verse highlights how beloved purification is to Allah, both outwardly and inwardly. It reflects the essential connection between purity and divine love, showing that those who strive for cleanness and repentance are granted Allah's favor.

Although in ancient times Wudu (ablution) was primarily viewed as a religious obligation in Islam, modern science has now confirmed its practical benefits. Wudu is not only a symbol of spiritual purification but also promotes physical and mental health.

From a scientific perspective, Wudu acts as a natural disinfectant and is a key practice for maintaining physical hygiene. Each body part washed during Wudu helps prevent infections and protects from various illnesses. The skin stays clean, and dirt and harmful bacteria that accumulate on different parts of the body are washed away, enhancing the body's immune system.

Modern medical research, especially in the field of health sciences, has repeatedly shown that regularly washing the hands, face, nose, and feet significantly reduces the risk of infections. The cleanness achieved through the Islamic practice of Wudu is not only beneficial physically but also brings mental peace and tranquility to a believer.

Thus, Wudu is more than just a ritual act of worship; it is a divine gift for humanity, purifying us both physically and spiritually.

The Levels of Purity in Islam

Purity is one of the fundamental principles of Islam, encompassing both the inner and outer dimensions of a believer's life. There are four distinct levels of purity, each addressing both the external and internal aspects of purification.

First Level: Purification of External Body from Impurities

The first level of purity involves cleansing the physical body from all forms of impurities and unclean substances. The outward state of a person is often a reflection of their inner condition. By maintaining physical cleanness, one can move towards inner purity. The Prophet Muhammad (SM) emphasized the importance of maintaining external cleanness, which leads to a purer state of the heart and soul.

Second Level: Protection of the Body from Sin
The second level focuses on safeguarding the external body from acts of disobedience and sin. It is not enough to simply wash one's hands or clean one's clothing; protecting the body from engaging in anything contrary to Allah's commands is essential. This includes avoiding harmful actions, unethical behavior, and guarding oneself against sinful deeds.

Third Level: Purification of the Heart from Evil Thoughts and Corruption
The third level involves cleansing the heart from evil thoughts, wrong beliefs, and negative character characteristic. Just as the outer body needs to be clean, the heart must also be purified. If the heart remains filled with corruption or bad intentions, the true essence of purity cannot be achieved. This inner cleanness allows a person to draw closer to Allah and reflects the deeper meaning of purity in Islam.

Fourth Level: Liberating the Heart from All Except Allah
The highest level of purity is to free the heart from everything except Allah. This means directing one's heart entirely towards Allah, without allowing worldly desires or distractions to take root. At this stage, the heart becomes fully dedicated to the remembrance of Allah, and no other goal or attachment takes precedence over this devotion. This is the pinnacle of spiritual purity, where the soul finds complete focus and contentment in Allah alone.
Reaching this ultimate level of purity signifies the true essence of purification in Islam, where the heart and body are aligned in their devotion and submission to the Creator.

The Purity of Wudu

Wudu (ablution) not only cleanses us externally but also purifies the heart. The external purity achieved through Wudu is the first step toward internal purity, and without spiritual and inner development, mere external cleanness remains incomplete. Below are some profound mysteries associated with Wudu:

First Mystery (secret): Awareness and Protection from Negligence and Sin
Through Wudu, a person prepares themselves to rid both their external and internal selves of negligence and sin. Without Wudu, a person might enter prayer with a distracted or careless mind, which would keep them from fully

focusing on the remembrance of Allah. Wudu serves as a means to cleanse the mind of daily worldly concerns, helping one to focus before standing in front of their Creator. It frees the individual from the intoxication of carelessness, making the heart ready and alert to direct its attention towards Allah. In this way, the act of performing Wudu allows a person to prepare fully for prayer, elevating them to a state of purification.

Second Mystery: Protection from Harmful Substances

From a medical perspective, Wudu helps cleanse the body of gathered harmful substances. Toxins and impurities often collect at the body's extremities, such as the hands, feet, mouth, and head. Through Wudu, these harmful substances are washed away, preventing the development of various skin diseases. According to medical research, if these toxins are not properly expelled from the body, they can lead to several skin-related with illness. Thus, through the regular practice of Wudu, a person protects themselves from these harmful substances, promoting physical health while cultivating a clean and hygienic lifestyle.

In summary, Wudu is not only a means of external cleanness but also a process that fosters internal focus, purification, and physical well-being. It prepares the believer both spiritually and physically to approach Allah with a clean heart and a purified body.

Third Mystery: Attaining Allah's Love

When a person performs Wudu with the intention of obedience and worship of Allah, achieving both external and internal purity, they become deserving of Allah's love. Allah says in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"Indeed, Allah loves those who repent and those who purify themselves"
(Surah Al-Baqarah: 222).

Wudu is not only about cleansing the body; it is a means of cleansing the heart and purifying the soul. By achieving this holistic purity, one draws nearer to Allah, earning His pleasure and love. Since Allah loves those who are pure, Wudu becomes a profound opportunity for a believer to make themselves beloved to Allah. This love is not limited to physical cleanness but extends to the purity of the heart and soul, bringing the person closer to the divine.

Fourth Mystery: Dominance of Angelic Nature

Through Wudu, the angelic qualities (نور, light) within a person begin to dominate, while the animalistic tendencies (ظُلمة, darkness) fade. When a believer remains consistently in a state of cleanness, the characteristic resembling that of angels naturally begin to take root within them. On the other hand, the negative, base instincts associated with the animalistic nature decrease. In this way, Wudu helps a believer nurture their angelic attributes, thus elevating their soul in the presence of Allah. The regular practice of Wudu facilitates spiritual growth by fostering purity, making it a clear sign of the soul's purification.

These are the profound mysteries of Wudu, where a believer is not only reminded to remain physically pure but is also encouraged to focus on internal purification, which leads them closer to Allah. It preserves physical well-being while enhancing the soul's upgrading, guiding the believer toward becoming a more refined and spiritually enlightened individual.

Fifth Mystery: Enhancement of Intelligence

Wudu enhances the development of intelligence and increases the efficiency of the brain. Through the process of wudu, the dirt and dust gathered on the body parts are cleansed. According to medical science, when the body parts are cleaned, the pores open up, allowing fresh air to enter. This refreshes both the body and the brain. As the brain becomes more alert, it leads to the development of intellect. When intellect reaches its full potential, a person becomes capable of recognizing the Creator and progresses towards attaining closeness to Allah.

Sixth Mystery: Light and Serenity

The light of the heart and the serenity of the limbs, which are lost due to sins and laziness, are restored through wudu. This light will shine brightly on the parts of the body that were washed in wudu on the Day of Judgment. The Prophet(SM) said: فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ *"Whoever among you can increase the brightness of his (wudu) limbs, let him do so."* (Bukhari, Muslim)

In another hadith, it is mentioned that wherever the water of wudu reaches on the body, that area will be adorned with ornaments in Jannah (Muslim).

Seventh Mystery: Attaining the Nearness of Angels

Wudu brings one closer to the angels. Through cleanness, the devil is driven away, and a person earns the nearness of Allah and the companionship of His angels. This prepares a person to be worthy of standing before Allah.

Eighth Mystery: Entering the Signs of Allah
Wudu is a prerequisite for prayer. Salah is one of the greatest signs of Allah, a unique means of worshipping Him. It is mandatory to perform wudu before entering into prayer, which serves as a key to gaining closeness to Allah. The Prophet (SM) said: مِفْتَاحُ الصَّلَاةِ الطُّهُورُ *"The key to prayer is purification."* (Tirmidhi, Abu Dawood)

Ninth Mystery: Presenting One's Condition
For anyone wishing to present their condition before Allah, it is essential to cleanse the primary parts of the body through wudu and maintain cleanness. This act is a form of showing respect in the presence of Allah and is part of the etiquette of making supplication. Prayer is the way a servant stands before Allah, and performing wudu before it is a special means of honoring and demonstrating high esteem towards Him.

Tenth Mystery: Increase in Physical Strength and Alertness
Wudu increases physical strength and keeps the limbs alert. Medical science has shown that washing the hands and face positively impacts both the body and mind, helping to ward off sleepiness, laziness, and carelessness. Doctors even recommend washing the face and hands to regain alertness. Through wudu, the body is refreshed, allowing one to stand before Allah with full attentiveness, eliminating any sense of carelessness.
Each secret of wudu is a significant means of attaining both spiritual and physical purity in the sight of Allah. It prepares the believer physically and mentally for worship and serves as a way to express respect and love for Allah.

Virtues and Rewards of Wudu: In Light of the Qur'an and Hadith

1. Brightened Limbs on the Day of Judgment
One of the special virtues of wudu is that it illuminates the body parts washed during wudu. On the Day of Judgment, when people will be judged according to their deeds, the limbs of those who performed wudu will shine brightly with the light of Allah. This is one of the glad tidings given by the Prophet Muhammad (SM).
Nu‘aym al-Mujmir (RA) narrated: "I went up with Abu Huraira (RA) onto the roof of the mosque, and he performed wudu. Then he said, 'I heard the

Messenger of Allah (SM) say: *On the Day of Resurrection, my Ummah will be called in a state where their faces, hands, and feet will be shining brightly from the effects of wudu.* Therefore, whoever can increase this brightness should do so.'" (Bukhari, Hadith: 136)

The Messenger of Allah (SM) said:

إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ

"My Ummah will be called on the Day of Resurrection with radiant faces, hands, and feet due to the traces of wudu. Whoever among you can increase the brightness should do so." (Bukhari, Hadith: 136)

2. The Virtue of Wudu and the Promise of Paradise

Once, the Prophet (SM) informed Bilal (RA) that he had heard the sound of his footsteps in Paradise. When Bilal (RA) was asked about this, he replied that he always remained in a state of wudu and whenever he performed wudu, he would pray two rak'ah of voluntary prayer.

This event teaches us that performing wudu regularly and engaging in extra acts of worship after wudu brings one closer to Allah and earns the promise of Paradise.

3. Purification from Sins through Wudu

During wudu, not only is the body physically cleansed, but minor sins are also washed away with the water. The Prophet Muhammad (SM) said:

إِذَا تَوَضَّأَ العَبْدُ المُسْلِمُ أَوِ المُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ المَاءِ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ يَدَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ كَانَتْ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ المَاءِ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ

"When a Muslim servant of Allah performs wudu and washes his face, every sin he looked at with his eyes is washed away with the water or with the last drop of water. When he washes his hands, every sin committed by his hands is washed away with the water or with the last drop of water. When he washes his feet, every sin towards which his feet walked is washed away with the water or with the last drop of water, until he emerges cleansed of all sins." (Muslim, Hadith: 244)

These ahadith highlight the immense rewards and benefits of wudu, showing that it is not only a physical act but also a spiritual purification that prepares a believer for Allah's presence and promises great rewards in the Hereafter.

4. Martyr-like Status for Dying in a State of Wudu

Among the great virtues of maintaining wudu is that a person who dies while in a state of wudu is granted the status of a martyr (shaheed). This is a highly esteemed position in Islam, reflecting the spiritual purity of the individual at the time of their passing. While physical martyrdom in the path of Allah is well known, there are also other forms of martyrdom, and dying in a state of purity is one such means.

The Prophet (SM) emphasized the importance of always being in a state of wudu, signifying that those who strive to remain spiritually and physically pure through wudu are favored by Allah.

5. The Blessing of Drinking from the Fountain of Al-Kawthar

On the Day of Judgment, those who remain in a state of purity through regular wudu will have the privilege of drinking from the blessed fountain of Al-Kawthar. The Prophet Muhammad (SM) will personally greet his Ummah at the Hawd (fountain) of Al-Kawthar and offer them a drink. Those who drink from this fountain will never experience thirst again.

The Prophet (SM) said:

إِنِّي فَرَطُكُمْ عَلَى الحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا

"I will precede you to the Hawd (fountain). Whoever comes to it will drink, and whoever drinks will never be thirsty again." (Bukhari, Hadith: 6583)

The significance of this drink is profound, as it symbolizes eternal comfort and relief from the struggles and thirst of this world. The Prophet (SM) will recognize his followers by the radiant glow on their faces, hands, and feet caused by wudu.

In another hadith, the Prophet (SM) said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَى الْمَقْبُرَةَ فَقَالَ: "السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لاَحِقُونَ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا".

قالوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: "أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ".

فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟

فَقَالَ: "أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ، أَلاَ يَعْرِفُ خَيْلَهُ؟" قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

قَالَ: "فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ".

"Abu Huraira (RA) narrated that the Messenger of Allah (SM) went to the cemetery and said, 'Peace be upon you, O believing dwellers of this abode! Insha'Allah, we will join you soon. I wish to see our brothers.' The Companions asked, 'Are we not your brothers, O Messenger of Allah?' He replied, 'You are my Companions, but my brothers are those who have not yet

come (after me).' They asked, 'How will you recognize those who have not yet come from your Ummah, O Messenger of Allah?' He said, 'Tell me, if a man has a group of horses with white blazes on their foreheads and legs among a group of black horses, wouldn't he recognize his horses?' They replied, 'Certainly, O Messenger of Allah.' He then said, 'They (my Ummah) will come with radiant faces, hands, and feet due to the effects of wudu, and I will be waiting for them at the fountain.'" (Muslim, Hadith: 249)

This hadith apparently describes how the Prophet (SM) will separate his followers on the Day of Judgment by the bright marks of wudu, as they approach him at the Fountain of Al-Kawthar. However, some people will be turned away from the fountain due to their deviation from the true path after the Prophet (SM). He will say to them: "سُحْقًا سُحْقًا"

"Away with them! Away with them!"

Thus, maintaining regular wudu not only brings spiritual rewards in this world but also secures one's place near the Prophet (SM) on the Day of Judgment, providing the ultimate relief from thirst and suffering.

The Shariah Perspective of Wudu

The rules and methods of performing Wudu (ablution) are clearly outlined in the Shariah. Allah has mentioned the guidelines for Wudu in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ " وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ" (Surah Al-Ma'idah, 5:6)

Meaning: *"O you who believe! When you stand up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles."*

The Rulings of Wudu (Ablution)

There are three types of Wudu: Fard (obligatory), Wajib (necessary), and Mustahab (recommended).

Wudu is Fard (obligatory) in four situations:

1. For performing Salah (prayers), whether it's an obligatory or voluntary prayer.
   "حَدِيثُ: "لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ
   "No prayer is accepted without purification (Wudu)." (Bukhari: 132)
2. For performing the Janazah (funeral) prayer.
   "الْحَدِيثُ: "لَا تُقْبَلُ صَلَاةُ الْجَنَازَةِ إِلَّا بِالطُّهُورِ *(Al-Sunan Al-Kubra by Al-Bayhaqi: 435)*

3. For performing Sajdah al-Tilawah (prostration of recitation).
   "الْحَدِيثُ: "لَا يُسَجِّدُ إِلَّا بِوُضُوءٍ *(Al-Sunan Al-Kubra by Al-Bayhaqi: 435)*
4. For touching the Holy Qur'an.
   لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
   "None shall touch it except the purified ones." (Surah Al-Waqi'ah: 79)

Wudu is Wajib (necessary) in one situation:

1. **For performing Tawaf (circumambulation of the Ka'bah).**
   "الْحَدِيثُ: "الطَّوَافُ بِالْبَيْتِ صَلَاةٌ *"Tawaf around the Ka'bah is like prayer."* (Tirmidhi: 883)

Wudu is Mustahab (recommended) in several situations:

1. Before sleeping with the intention of purification.
   "الْحَدِيثُ: "إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ
   "When you go to bed, perform Wudu as you do for prayer." (Bukhari: 239)
2. Upon waking up from sleep.
   "الْحَدِيثُ: "إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا
3. *(Al-Sunan Al-Kubra by Al-Bayhaqi: 585)*
4. To remain in a state of Wudu constantly.
   "الْحَدِيثُ: "لَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ
5. *"Only a believer maintains Wudu."* (Ibn Majah: 273)
6. Performing Wudu again after being already in a state of Wudu for extra reward.
   "الْحَدِيثُ: "الْوُضُوءُ عَلَى الْوُضُوءِ نُورٌ عَلَى نُورٍ *"Performing Wudu after Wudu is light upon light."*
7. After backbiting or speaking falsehood.
   "الْحَدِيثُ: "إِذَا اغْتَابَ أَحَدُكُمْ أَخَاهُ فَلْيَتَوَضَّأْ *(Muslim: 360)*
8. After hearing obscene or inappropriate poetry.
   (Musannaf Ibn Abi Shaybah: 1/135)
9. After laughing loudly outside of Salah. *(Musnad Ahmad: 9301)*
10. After giving Ghusl (ritual bath) to a deceased person. *(Al-Sunan Al-Kubra by Al-Bayhaqi: 1516)*
11. After carrying the deceased's body. *(Al-Sunan Al-Kubra by Al-Bayhaqi: 1503)*
12. Performing Wudu for each Salah, even if Wudu is still valid.
    (Bukhari: 207)

13. Before performing Ghusl.
"الْحَدِيثُ: "كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ، يَبْدَأُ بِالْوُضُوءِ *(Bukhari: 240)*
14. Before eating, drinking, or sleeping while in a state of major ritual impurity.
"الْحَدِيثُ: "كُنْتُ جُنُبًا فَأَرَدْتُ أَنْ آكُلَ فَقَالَ: تَوَضَّأْ وَكُلْ *(Muslim: 461)*
15. To calm down after being angry.
"الْحَدِيثُ: "إِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ *"When one of you becomes angry, let him perform Wudu."* (Abu Dawud: 4152)
16. While reciting the Qur'an.
"الْحَدِيثُ: "إِذَا قَرَأَ أَحَدُكُمُ الْقُرْآنَ فَلْيَكُونْ عَلَى طَهَارَةٍ *(Al-Sunan Al-Kubra by Al-Bayhaqi: 435)*
17. When reading or narrating Hadith. *(Adab Al-'Ulama Wa Al-Muta'allimin: 1/6)*
18. While seeking Islamic knowledge. *(Tirmidhi: 2723)*
19. When giving the Adhan (call to prayer). *(Musannaf Ibn Abi Shaybah: 1/211)*
20. When giving the Iqamah (second call to prayer). *(Musannaf Ibn Abi Shaybah: 1/211)*
21. Before delivering the Khutbah (sermon). *(Tirmidhi: 2723)*
22. While visiting the Prophet's ﷺ grave. *(Surah An-Nisa: 64)*
23. While standing at Arafah during Hajj.
(Bukhari: 1424)
24. While performing Sa'i between Safa and Marwah. *(Bukhari: 1510)*

Dua After Wudu:

After completing wudu, one recites a supplication, seeking Allah's forgiveness and purity of the heart:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"O Allah, make me among those who repent and make me among those who are purified." *(Tirmidhi, Hadith: 55)*

How Our Beloved Prophet Muhammad (SM) Performed Wudu

The method of Wudu performed by Rasulullah (SM) is described in various Ahadith. Below is an explanation of how he (SM) performed Wudu:

Intention (Niyyah) and Saying "Bismillah"

Before beginning Wudu, Rasulullah (SM) would recite "Bismillah" (بِسْمِ اللَّهِ). It is mentioned in the Hadith:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ

Abu Hurairah (R.) narrated that Rasulullah (SM) said, *"There is no Wudu for the one who does not mention the Name of Allah."* (Sunan Abu Dawood, Hadith No. 101)

Washing the Hands

He (SM) would then wash both hands up to the wrists three times. This is an important Sunnah of Wudu:

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا

Hudhayfah ibn al-Yaman (R.) said, *"I saw Rasulullah (SM) performing Wudu, and he washed his hands three times."*

(Sahih Bukhari, Hadith No. 158)

Rinsing the Mouth and Nose

He (SM) would then rinse his mouth and clean his nose with water, three times each, blowing out the water from his nose with his left hand.

عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ دَعَا بِطَهُورٍ، فَتَمَضْمَضَ وَاسْتَنْثَرَ ثَلَاثًا

Ali (R.) reported that Rasulullah (SM) rinsed his mouth and cleaned his nose three times. (Sahih Muslim, Hadith No. 331)

Washing the Face

After that, he (SM) would wash his face three times:

عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا

Abdullah ibn Zayd (R.) narrated that Rasulullah (SM) washed his face three times. (Sahih Bukhari, Hadith No. 185)

Washing the Arms (Up to the Elbows)

He (SM) would then wash both arms, starting with the right, up to the elbows three times.

عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، قَالَ: فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ

Abdullah ibn Zayd (R.) narrated, *"He washed his hands up to the elbows three times."* (Sahih Bukhari, Hadith No. 185)

Wiping the Head (Masah)

Next, he (SM) would wipe his entire head with wet hands once, moving his hands from front to back and then back to front.

عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ، قَالَتْ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ

Rabi'ah bint Mu'awwidh (R.) narrated, *"Rasulullah (SM) wiped his head with his hands, moving them from the front to the back and then back again."*

(Sahih Bukhari, Hadith No. 185)

Wiping the Ears

After wiping the head, the Prophet (SM) would also wipe his ears. He would wipe both the inner and outer parts of the ears, using the same water he used for wiping his head, without taking additional water.

عَنِ ابْنِ عَبَّاسٍ قَالَ: مَسَحَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا

Ibn Abbas (RA) narrated, "The Messenger of Allah (SM) wiped his head and the inner and outer parts of his ears." [Abu Dawud, 134]

Washing the Feet (Up to the Ankles)

At the end of the Wudu (Ablution), he (SM) would wash his right foot up to the ankle three times, followed by the left foot. He ensured that water thoroughly reached every part of the foot, particularly between the toes.

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلَاثًا

Abdullah ibn Amr (RA) narrated, "The Prophet (SM) washed his feet three times." [Muslim, Hadith no. 246]

Dua After Completing Wudu

Upon completing Wudu, the Prophet (SM) would recite a special dua (supplication) that mentions the opening of the gates of Jannah (Paradise) and the promise of a great reward.

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

Umar ibn al-Khattab (RA) narrated that the Prophet (SM) said, "If any of you performs Wudu well and then says: 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ' (I testify that there is no god but Allah alone, with no partners, and I testify that Muhammad is His servant and messenger), then the eight gates of Jannah will be opened for him, and he may enter through whichever one he wishes." [Muslim, Hadith no. 234]

The Hadith of Uthman ibn Affan (RA)

عُثْمَانَ بْنَ عَفَّانَ - رضى الله عنه - دَعَا بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلاَثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ ابْنُ شِهَابٍ وَكَانَ عُلَمَاؤُنَا يَقُولُونَ هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلاَةِ

Uthman ibn Affan (RA) narrated that he asked for water to perform Wudu. He began by washing his hands three times, then he rinsed his mouth and nose. After that, he washed his face three times and his right hand up to the elbow three times, followed by the left hand similarly. He then wiped his head, and afterward, he washed his right foot up to the ankle three times, followed by the

left foot. After completing Wudu, he said, "I saw the Messenger of Allah (SM) performing Wudu like this, and the Prophet (SM) said: 'Whoever performs Wudu in this way, then prays two rak'ahs with full concentration, will have their previous sins forgiven.'" Ibn Shihab commented that the scholars used to say this is the most complete Wudu for Salah. [Muslim]

The Ideal Wudu of the Prophet (SM)

The Prophet Muhammad (SM) always performed Wudu with moderation and beauty. He was careful not to waste water, limiting the washing of each limb to a maximum of three times. The Prophet (SM) emphasized the importance of Wudu, considering it a fundamental condition for purity.

Fard (Obligatory) Acts of Wudu

There are four main actions that are considered obligatory (Fard) in Wudu:

1. Washing the face.
2. Washing the arms up to the elbows.
3. Wiping the head (Masah).
4. Washing the feet up to the ankles.

Sunnah Acts of Wudu

In addition to the Fard, other actions proven through evidence are considered Sunnah in Wudu. These include:

1. Using the Miswak (tooth-stick). (Bukhari: 159)
2. Starting Wudu with "Bismillah." (Abu Dawood: 101)
3. Washing the hands up to the wrists three times. (Bukhari: 164)
4. Rinsing the mouth and gargling well. (Abu Dawood: 142)
5. Inhaling water into the nostrils and then blowing it out. (Abu Dawood: 142)
6. Combing through a thick beard with fingers (Khilaal). (Abu Dawood: 145)
7. Rubbing the limbs during washing to ensure cleanness. (Ibn Hibban: 363)
8. Washing the right limbs first before the left. (Bukhari: 168)
9. Washing the Wudu limbs three times each. (Bukhari: 158, 159)
10. Making Du’a after completing Wudu. (Muslim: 235)
11. Offering two Rak'ahs of prayer (Tahiyyat-ul-Wudu) after completing Wudu. (Muslim: 234)

Qur’an and Hadith on Wudu

There are numerous instructions and lessons regarding Wudu in both the Qur’an and Hadith. Along with the Quranic injunctions, the life of the Prophet Muhammad (SM) reflects clear examples of Wudu. Hadith literature frequently

mentions the purifying benefits of Wudu and the closeness to Allah one attains through it.

The Prophet Muhammad (SM) said:

إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، " أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ" (Sahih Muslim)

"When a Muslim servant or believer performs Wudu and washes his face, every sin he looked at with his eyes leaves with the water or with the last drop of water."

This Hadith illustrates that Wudu is not only for external cleanness but also serves as an effective means of spiritual purification. As each limb is washed during Wudu, our sins are forgiven, and our souls are cleansed, bringing us closer to Allah.

Seven Basic Causes of the Invalidation of Wudu

First Cause:

Wudu is invalidated when something exits through the private parts, such as air, urine, stool, or insects.

The Qur'an states:

أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ

"Or if one of you comes after having relieved himself." (Surah Al-Ma'idah: 6)

The Hadith mentions:

" عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " الْوُضُوءُ مِمَّا خَرَجَ، وَلَيْسَ مِمَّا دَخَلَ

Narrated from Ibn Abbas (RA), the Prophet Muhammad (SM) said:

"Wudu is required for anything that exits [the body], not for what enters."

(Sunan Al-Kubra Lilbayhaqi, Hadith No. 568)

In another narration:

عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ قَالَ فِي الَّذِي يَتَوَضَّأُ فَيَخْرُجُ الدُّودُ مِنْ دُبُرِهِ، قَالَ: " عَلَيْهِ الْوُضُوءُ " وَكَذَلِكَ قَالَ الْحَسَنُ وَجَمَاعَةٌ

Narrated from Ataa Ibn Abi Rabah (RA), he said regarding a person who performed Wudu, and then a worm exited from his rear, *"He must repeat Wudu."* The same was said by Hasan Al-Basri (RA) and a group of scholars. (Sunan Al-Kubra Lilbayhaqi, Hadith No. 568, Musannaf Ibn Abi Shaybah 1/39, Musannaf Abdur Razzaq 1/164)

Ataa (RA) said:

قَالَ عَطَاءٌ: «تَوَضَّأْ مِنْ كُلِّ حَدَثٍ مِنَ الْبَوْلِ، وَالْخَلَاءِ، وَالْفُسَاءِ، وَالضُّرَاطِ، وَمِنْ كُلِّ حَدَثٍ يَخْرُجُ مِنَ الْإِنْسَانِ

Ataa (RA) said: *"Perform Wudu for every occurrence such as urine, stool,*

sound-producing gas, silent gas, and any matter that exits the body."
(Musannaf Abdur Razzaq 1/139, Hadith No. 527)

Second Cause:

If blood, pus, or fluid flows from the body, and it runs down, Wudu is broken.
The Hadith mentions:

أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ إِذَا رَعَفَ، انْصَرَفَ فَتَوَضَّأَ

It is narrated that Abdullah Ibn Umar (RA) would return and perform Wudu if blood flowed from his nose. (Muwatta Malik: 110)

In another narration:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يُفْتِي الرَّجُلَ إِذَا رَعَفَ فِي الصَّلَاةِ، أَوْ ذَرَعَهُ قَيْءٌ، أَوْ وَجَدَ مَذْيًا أَنْ يَنْصَرِفَ فَيَتَوَضَّأُ

Abdullah Ibn Umar (RA) used to give a fatwa that if someone experienced nosebleeds during Salah, vomited, or found pre-ejaculate (madhiy), they should stop and perform Wudu.
(Musannaf Abdur Razzaq, Hadith No. 3610)

Hassan Al-Basri (RA) also stated:

عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى الْوُضُوءَ مِنَ الدَّمِ إِلَّا مَا كَانَ سَائِلًا

Hassan Al-Basri (RA) used to say that one does not need to perform Wudu unless the blood is flowing.
(Musannaf Ibn Abi Shaybah 1/137, Hadith No. 1459)

Third Cause:

Wudu is invalidated if vomit fills the mouth.

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَذْيٌ، فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ

Narrated from Aisha (RA), she said: The Prophet Muhammad (SM) said: *"If someone vomits, has a nosebleed, or emits pre-ejaculate (madhiy), he should stop and perform Wudu."*
(Sunan Ibn Majah, Hadith No. 1221)

مُغِيرَةُ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنِ الْقَلْسِ، فَقَالَ: «ذَلِكَ الرَّسْعُ، إِذَا ظَهَرَ فَفِيهِ الْوُضُوءُ

Mughirah (RA) narrated from Ibrahim Al-Nakha'i (RA) when asked about vomit. He replied, *"If it fills the mouth, Wudu must be performed."*
(Musannaf Ibn Abi Shaybah, Hadith No. 433)

Fourth Reason:

If the saliva contains an equal or greater amount of blood than saliva, the wudu is nullified.
It is mentioned in the hadith:

عَنِ الْحَسَنِ فِي رَجُلٍ بَزَقَ فَرَأَى فِي بُزَاقِهِ دَمًا، أَنَّهُ لَمْ يَرَ ذَلِكَ شَيْئًا حَتَّى يَكُونَ دَمًا غَلِيظًا، يَعْنِي فِي الْبُزَاقِ

Hasan al-Basri (Ra.) said, "If a person spits and sees blood in it, he does not consider it anything unless the blood is thick and dominant in the spit."

[Musannaf Ibn Abi Shaybah, Hadith No. 1330]

عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يَبْزُقُ فَيَكُونُ فِي بُزَاقِهِ الدَّمُ، قَالَ: «إِذَا غَلَبَتِ الْحُمْرَةُ الْبَيَاضَ تَوَضَّأَ، وَإِذَا غَلَبَ الْبَيَاضُ الْحُمْرَةَ لَمْ يَتَوَضَّأْ»

Ibrahim al-Nakha'i (Ra.) said, "If a person spits and sees blood in the spit, and if the redness dominates over the whiteness (saliva), then wudu is required. If the whiteness dominates, then wudu is not required."

[Musannaf Ibn Abi Shaybah, Hadith No. 1332]

عَنِ ابْنِ سِيرِينَ فِي الرَّجُلِ يَبْصُقُ دَمًا قَالَ: «إِنْ كَانَ الْغَالِبُ عَلَيْهِ الدَّمُ تَوَضَّأَ

Ibn Sirin (Ra.) said, "If the blood is dominant in the spit, then wudu is required."

[Musannaf Abdur Razzaq, Hadith No. 560]

Fifth Reason:

If one sleeps while lying down or reclining, wudu is nullified.

It is mentioned in the hadith:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَيْسَ عَلَى مَنْ نَامَ سَاجِدًا وُضُوءٌ، حَتَّى يَضْطَجِعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، اسْتَرْخَتْ مَفَاصِلُهُ

Ibn Abbas (R.) narrated that the Prophet (SM) said, "There is no wudu for one who sleeps in prostration until they lie down, for when they lie down, their joints relax."

[Musnad Ahmad, Hadith No. 2315; Sunan Abu Dawood, Hadith No. 202]

Sixth Reason:

If a person loses sanity, becomes intoxicated, or falls unconscious, their wudu is nullified.

It is mentioned in the hadith:

عَنْ حَمَّادٍ قَالَ: «إِذَا أَفَاقَ الْمَجْنُونُ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ

Hammad (Ra.) said, "When a mad person regains sanity, they should perform wudu for prayer."

[Musannaf Abdur Razzaq, Hadith No. 493]

Seventh Reason:

If one laughs loudly during prayer, the wudu is nullified.

It is mentioned in the hadith:

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ , قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ ضَحِكَ فِي الصَّلَاةِ قَرْقَرَةً فَلْيُعِدِ الْوُضُوءَ وَالصَّلَاةَ». وَقَالَ الْحَسَنُ بْنُ قُتَيْبَةَ: إِذَا قَهْقَهَ الرَّجُلُ أَعَادَ الْوُضُوءَ وَالصَّلَاةَ

Imran bin Husayn (R.) narrated, "I heard the Messenger of Allah (SM) say, 'Whoever laughs loudly in prayer must repeat their wudu and prayer.'"

Hasan bin Qutaiba (Ra.) said, "When a person laughs out loud, they must redo the wudu and the prayer."
[Sunan al-Daraqutni, Hadith No. 612]
مَنْ ضَحِكَ أَنْ يُعِيدَ الْوُضُوءَ وَيُعِيدَ الصَّلَاةَ
Abu Musa (R.) narrated that the Prophet (SM) ordered, "Whoever laughs during prayer must redo their wudu and prayer."
[Sunan al-Daraqutni, Hadith No. 604; Majma' al-Zawa'id, Hadith No. 1278

The Wisdom Behind Washing the Limbs in Wudu

By washing the seven limbs in wudu, it symbolizes seeking forgiveness from seven types of sins. These limbs are often used to commit sins, and by purifying them, one turns towards the mercy of Allah and focuses on seeking His forgiveness.

Washing the Face:

The face is where people often commit sins first, such as lying, backbiting, or slandering. The Prophet (SM) said that by washing the face, it hints at seeking forgiveness from such sins.

"أَكْثَرُ خَطَايَا ابْنِ آدَمَ فِي لِسَانِهِ"
"Most of the sins of the son of Adam are committed by his tongue."
(Tirmidhi, Hadith: 2414)

Washing the Nose:

The nose is used for sinful acts like smelling prohibited substances or protecting arrogant thoughts. Washing the nose symbolizes seeking repentance from these sins.

Washing the Eyes:

Sins are committed through the eyes by looking at forbidden things. As the face is washed during wudu, the eyes are also purified, symbolizing repentance from sinful gazes.

Washing the Hands:

Hands are involved in sinful actions, such as touching haram (forbidden) things or committing wrongful deeds. Washing the hands indicates seeking forgiveness from sins committed through the hands.

Wiping the Head (Masah):

Although the head doesn't directly commit sins, it is involved in sinful thoughts or intentions. Wiping over the head signifies repentance from these inner sins.

Wiping the Ears (Masah):

The ears can be involved in sins by listening to harmful or sinful speech. Sometimes, one may unintentionally hear bad things. Wiping the ears indicates seeking forgiveness from such sins.

Washing the Feet:

Feet may take a person to prohibited places. Washing the feet symbolizes repentance from sins committed by walking to haram locations.

The Deeper Significance of Wudu

The act of washing each limb three times during wudu has profound spiritual and practical meanings in Islam. It is not merely about physical cleanliness but also symbolizes purification from inner sins and a sign of spiritual purity. Below are some important reasons and wisdom behind this practice:

The Preference for the Right Side:

In wudu, washing the right limbs first holds a significant principle of honor. In Islam, the right side is given more importance than the left. This is supported by a hadith:

عنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ التَّيَامُنَ فِي شَأْنِهِ كُلِّهِ، فِي طُهُورِهِ وَتَرَجُّلِهِ وَانْتِعَالِهِ

"'Aisha (RA) narrated that the Prophet (SM) liked to begin with the right side in all his affairs, whether in purification, combing his hair, or putting on his sandals."

(Sahih Muslim)

The right hand is designated for pure acts like eating and drinking, while the left hand is used for impure tasks like cleaning oneself and blowing the nose. This practice teaches moderation and justice in our actions.

Benefits of Washing Different Limbs in Wudu

Cleanliness of the Eyes:

Washing the face during wudu also cleanses the area around the eyes, ensuring eye health. It removes dust, dirt, and germs around the eyes, which helps prevent various eye diseases. By keeping the eyelids and surrounding areas clean, it reduces the chances of allergies, infections, and redness in the eyes.

Regular wudu helps remove dirt from the mucous membrane of the eyes, keeping them healthy and protected. Furthermore, cool water enhances the eyes' comfort, reducing fatigue and irritation. According to scientists and medical experts, maintaining cleanliness of the eyes is crucial for preserving good vision.

Cleaning the Mouth and Teeth through Wudu

Washing the inside of the mouth and cleaning the teeth is one of the key benefits of wudu. Gargling with water during wudu is essential for maintaining good oral hygiene. It helps remove food particles stuck between the teeth, preventing tooth decay and gum diseases. Regular wudu also eliminates germs from the mouth, reduces bad breath, and improves overall oral health.

In Islamic tradition, the use of the miswak is considered a highly recommended and healthy practice for keeping the teeth and gums clean. It helps reduce bacteria in the mouth, maintains the natural brightness of the teeth, and offers a comprehensive approach to oral care.

Some benefits of using miswak include:

1. Fulfilling a sunnah of the Prophet (SM).
2. Strengthening memory and retention ability.
3. Displeasing Shaytan (Satan).
4. Attaining peace and comfort.
5. Cleaning and purifying the mouth.
6. Relieving headaches.
7. Healing eye illness.
8. Preventing plague.
9. Freshening the breath.
10. Strengthening the gums.
11. Reducing phlegm.
12. Fighting bacteria.
13. Increasing saliva production.
14. Helping to regulate the healing of tooth tissues.

Miswak in the Light of Science

Miswak as an Antiseptic:
Miswak acts as a powerful antiseptic, killing germs and eliminating bad breath. Recent studies have shown that some bacteria cannot be removed by conventional toothbrushes and toothpaste. However, these can be effectively destroyed using miswak. Regular users of miswak are less likely to suffer from various diseases.

(b) Miswak and Brain Health:
Medical science has proven that using miswak contributes to the well-being of the brain. When miswak is not used, harmful bacteria can grow in the mouth, causing gum infections, which can eventually lead to heart disease.

(c) Miswak and the Throat:
People suffering from tonsil issues can benefit from regular use of miswak. Those who use it regularly are less likely to experience tonsil-related problems.

(d) Miswak and Mouth Ulcers:
Ulcers inside the mouth are often caused by bacteria. Regular use of miswak helps prevent such conditions.

(e) Miswak and Dental Health:
Small particles of food and drink get stuck between teeth, and they are not always removed by rinsing alone. Using miswak regularly helps to clean these particles and maintain healthy teeth.

(f) Miswak and Eye Health:
Poor oral hygiene can lead to various eye diseases. Regular use of miswak can protect the eyes from such conditions.

(g) Miswak and Ear Health:
Gum and dental problems can sometimes lead to ear issues. Regular use of miswak can also help maintain ear health.

(h) Miswak and Stomach Health:

Around 80% of diseases are related to issues in the stomach and teeth. Regular use of miswak can reduce the chances of such diseases.

(i) Miswak and Cough:

Miswak helps control the buildup of phlegm, reducing cough.

(j) Miswak and the Heart's Membrane:

Infections in the gums can affect the heart. Regular use of miswak can help prevent these types of diseases.

Wisdom Behind Cleaning the Nose

The process of cleaning the nose during wudu ensures the cleanliness of the respiratory system. Dust, dirt, and bacteria are flushed out of the nose during this time. Since the nose is the first passage for breathing, it collects dust, germs, and allergens. Regular washing of the nose helps remove these particles and keeps the airways clean.

If the dust and bacteria in the nose are not properly cleaned, they can enter the respiratory system during inhalation, leading to respiratory issues, allergies, and other related diseases. Regularly cleaning the nose during wudu is a highly beneficial practice for both hygiene and respiratory health.

Cleaning the nose also helps to keep the brain fresh. Mucus buildup in the nose can negatively impact the brain and weaken the body's immune system. By cleaning the nose, these problems are avoided.

Spiritually, in Arabic, the nose symbolizes honor and dignity. In hadith, when making a supplication against someone, it is said:

"أَرْغَمَ اللَّهُ أَنْفَهُ", meaning, "May Allah rub his nose in the dirt." This signifies the destruction of someone's honor and dignity. Therefore, the act of cleaning the nose during wudu symbolizes the abandonment of pride and arrogance.

The Wisdom Behind Washing the Hands up to the Elbows

Washing the hands up to the elbows during wudu has both physical and spiritual significance. From a medical perspective, the veins in the hands are directly connected to the heart and liver, and these veins extend up to the elbows. When the hands are washed, these veins are cleansed, which helps to strengthen the heart and liver. The Qur'an also commands:

"وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ", meaning, "And your hands up to the elbows." (Surah Al-Ma'idah: 6)

In medical science, there are special veins near the elbows that are linked to the brain and heart. When water reaches these veins through washing, it has a cooling effect on both the brain and the heart.

The Wisdom Behind Washing the Feet up to the Ankles

Washing the feet up to the ankles during wudu is equally important. Many veins start from the feet and extend all the way to the brain. By washing up to the ankles, the cooling effect of the water reaches these veins, cooling the brain and refreshing the body. The Qur'an states:
"وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ", meaning, "And your feet up to the ankles." (Surah Al-Ma'idah: 6)
Often, dust, dirt, and germs collect on the feet. Washing them cleanses the feet of these impurities and protects against various illnesses.

The Importance of Wearing Socks and Performing Masah (Wiping)

When socks are worn, shari'ah allows for masah (wiping over the socks) instead of washing the feet. This is especially helpful and convenient during travel or difficult situations. However, wearing socks continuously without removing them is discouraged in shari'ah. This is because the body releases toxins through the pores of the feet, and when socks are always worn, these toxins cannot escape, and the benefits of water on the skin are lost. Therefore, shari'ah encourages removing socks periodically and washing the feet.
Since toxins cannot escape from the feet while wearing socks, shari'ah specifies that during travel, it is permissible to wear socks for no more than three days and nights, and for non-travelers, for no more than one day and night. This rule encourages frequent washing of the feet, promoting cleanliness and hygiene.

The Wisdom Behind Washing Each Limb Three Times in Wudu

Washing each limb three times during wudu symbolizes the three fundamental aspects of tawbah (repentance). The first washing represents feeling remorse for sins, the second signifies abandoning the sin, and the third expresses the firm resolution not to commit the sin again.

Indication of Tawbah Through Washing Three Times:

The core elements of tawbah include:

1. **Turning away from the sin** (ترك المعصية),

2. **Feeling remorse for the sin committed** (الندم على ما فعل),
3. **Making a firm intention not to return to the sin** (العزم على عدم العودة).

When each limb is washed three times, it symbolizes these three phases of repentance. Thus, wudu not only cleanses the body externally but also serves as a significant step toward spiritual purification.

Practical Reason for Washing Three Times:
Islam teaches balance in all actions, and washing the limbs three times in wudu is a practical example of this. It prevents laziness and ensures proper cleanliness without wasting water or time. Washing only once or twice may not be sufficient for thorough cleanliness, while washing more than three times could lead to waste. Washing three times strikes the perfect balance, ensuring cleanliness without excess.

The Wisdom Behind Performing Masah on the Head and Ears Once

Unlike other parts of the wudu, the head and ears are wiped (masah) only once. There are several practical reasons for this:

1. **Repeating the masah could lead to excessive moisture**, which may cause discomfort in colder weather.
2. **Wiping three times could result in unnecessary dampness**, which might cause inconvenience.

To avoid physical discomfort, it is sufficient to perform masah on the head and ears once.

The Significance of Using Fresh Water for Masah

The act of taking fresh water for masah (wiping) after washing other parts of the body highlights that each limb has its own symbolic repentance. By using fresh water for the masah of the head and ears, it signifies that the repentance for the face or hands does not suffice for the head and ears. Each part of the body requires its own distinct form of tawbah and purification.

The Wisdom Behind the Purification Through Water and Earth

Allah (SWT) has established a unique relationship between water and earth, making both permissible for purification. Purification through water and earth is allowed because these two elements are easily accessible and are the very materials from which the human body was created.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ *"We made from water every living thing."*
(Surah Al-Anbiya: 30)

Thus, through wudu, a person attains both external and internal purification, drawing closer to Allah (SWT).

Seven specific limbs are designated for wudu, which are deeply connected to the spiritual and physical aspects of Islam. These seven limbs guide a person towards morality, protect from sin, encourage good deeds, and ultimately prepare one for the Hereafter. Let's delve deeper into these points.

The Virtue and Reward of Performing Wudu Before Sleeping

The Prophet (SM) emphasized the importance of performing wudu before sleeping. It is narrated in a Hadith that a believer should perform wudu before going to bed as they do for prayer, thus gaining purity and proximity to Allah.

The Prophet (SM) said:

إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ

*"When you go to bed, perform **wudu** as you would for prayer."*
(Sahih Bukhari, Hadith: 247)

This Hadith clearly shows that performing wudu before sleeping is a Sunnah, which brings spiritual growth and purification for the believer.

The Reward of Performing Wudu Before Sleep

By performing wudu before sleep, one can attain special rewards from Allah. It is narrated by Mu'adh ibn Jabal (RA) that the Prophet (SM) said:

مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ اللَّهِ وَطَهَارَةٍ، فَيَتَعَارُّ مِنَ اللَّيْلِ، فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ

"If a Muslim spends the night remembering Allah and remains in a state of purity, then when they wake up during the night and ask Allah for something good in this world or the Hereafter, Allah will grant it to them."
(Abu Dawood, Hadith: 5042)

This Hadith demonstrates that those who sleep in a state of purity receive special blessings from Allah. Performing wudu before sleeping opens the doors of mercy and blessings from Allah.

The Angels' Prayers

Sleeping in a state of wudu not only signifies purity but also offers a special opportunity to receive the prayers of angels. It is narrated in a Hadith:

مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِ مَلَكٍ، فَلَمْ يَسْتَيْقِظْ إِلَّا قَالَ المَلَكُ: اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ فَإِنَّهُ بَاتَ طَاهِرًا

"Whoever spends the night in a state of purity, an angel stays close to them. When they wake up, the angel prays: 'O Allah, forgive Your servant, for they spent the night in a state of purity.'"

(Sahih Ibn Hibban)

The angels continuously pray for forgiveness on behalf of the believer who remains in a pure state throughout the night, which is a unique blessing for a believer.

Worldly Benefits

Studies show that maintaining cleanliness before sleep accelerates the body's cell regeneration process and protects the skin. Experts say that if the skin is not properly cleansed before sleep, pores can become blocked, leading to bacterial infections. Therefore, performing wudu before sleep is also beneficial for skin health.

Performing wudu before sleep is a Sunnah of Islam that brings the pleasure and closeness of Allah. It is not only a significant step toward spiritual upgrading and a path to Jannah but also a source of physical and mental peace. Every believer should adopt this Sunnah of the Prophet (SM) in their daily life to attain the mercy and blessings of Allah in both this world and the Hereafter.

اللهم اجعلنا من الطاهرين ومن الذاكرين يا رب العالمين

"O Allah, make us among the pure and those who remember You, O Lord of the worlds."

The Importance of Purification of Various Body Parts

According to Islamic teachings, the purification of the hands, mouth, nose, face, neck, back, chest, abdomen, private parts, thighs, and feet is not merely for physical cleanliness but also holds significant spiritual meaning. Through the purification of these body parts, a believer purifies their soul by following Allah's commandments, thereby attaining closeness to Him.

Purification of the Hands:

The Prophet Muhammad (SM) said:

"المسلم من سلم المسلمون من لسانه ويده"

"A perfect Muslim is one from whose hands and tongue other Muslims are safe."

(Sahih Bukhari: 10)

The purification of the hands means refraining from using them for unlawful actions, such as taking illegal wealth, harming others, or unjustly concealing someone's property. Shari'ah commands that hands should always be used in accordance with Allah's will, avoiding any unlawful or impure actions.

Purification of the Mouth:
Washing the mouth not only ensures physical cleanliness but also emphasizes the importance of spiritual purity. Speaking unlawful words or consuming haram food is prohibited in Islam. Allah Almighty says in the Quran:

"وَقُولُوا لِلنَّاسِ حُسْنًا" *"And speak to people kindly."*

(Surah Al-Baqarah: 83)

From this, we understand that the purification of the mouth is not limited to washing it physically but also extends to ensuring that every word spoken is pure and truthful.

Purification of the Nose:
When purifying the nose, one should be reminded of the importance of staying clean from impurities in Allah's creation. It symbolizes receiving what is pure and fragrant and avoiding that which is foul and impure.

Purification of the Face:
While washing the face, a believer renews their intention to turn their heart towards Allah and ensures that their actions in this world are for His sake. Modesty and humility before Allah are the keys to the purification of the face.

In this way, the act of purifying the body parts in wudu becomes a comprehensive journey towards both physical and spiritual purification, enabling a believer to approach Allah with a cleansed body and soul.

Purification of the Neck:
The neck refers to the part of the body that stretches from the throat to the shoulders. It primarily includes the back of the neck, known as the griba or nape. The neck is a vital part of the human body as it connects the head to the rest of the body, allowing for head movement and balance. Additionally, this area contains important muscles, veins, and nerves that connect to other parts of the body.

By performing masah (wiping) over the neck, we receive a reminder to obey Allah's commands. It signifies the removal of greed, arrogance, and pride from our hearts. Allah says:

"وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا" *"And do not walk upon the earth arrogantly."*
(Surah Luqman: 18)

Purification of the Back:
When washing the back, one should abandon reliance on anyone other than Allah. Refraining from backbiting and treating others unjustly is essential.

Purification of the Chest:
While washing the chest, one should strive to cleanse the heart from malice and envy. Life should be lived with love and compassion for others.

Purification of the Stomach:
During the purification of the stomach, one must ensure that no haram (forbidden) or doubtful food is consumed. A pure stomach means only consuming what is halal (permissible) according to Islamic law.

Purification of the Private Parts and Thighs:
Washing the private parts and thighs signifies a commitment to avoid physical and mental immorality. Allah says:
"وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ" *"And those who guard their private parts."*
(Surah Al-Mu'minun: 5)

Purification of the Feet:
While washing the feet, one should maintain the intention of walking in the path of Allah and justice. One must avoid treading on the path of wrongdoing.
The purification of each body part holds great importance in Shari'ah and carries deep spiritual significance. Purification is not just about physical cleanliness, but about remaining spiritually pure and living according to Allah's commandments.

Wudu and Mental Health

Psychological Calmness and Focus
Wudu is not just a means of physical cleanliness, but it also plays a significant role in attaining mental peace and concentration. Every time we perform wudu, we purify both our body and mind. The systematic washing of hands, face, feet, and other parts of the body during wudu creates a structured activity, which has a positive effect on the mind, making us calm and focused. Performing wudu

before prayer helps the mind focus on Allah and prepares us to engage in worship with full attention.
From a scientific perspective, when we follow a specific routine, it sends signals of order to the brain, increasing mental stability. Concentrating while performing wudu, focusing on Allah, and making this practice a regular part of life is an effective way to achieve mental peace. As a result, the act of wudu relieves stress and prepares us mentally for the worship of Allah.

Reducing Stress and Anxiety Through Wudu
Wudu is an excellent method for reducing stress and anxiety. In modern life, stress and anxiety have become constant companions, but wudu offers a way to relieve these burdens. The cool water touching the body during wudu has a calming effect on our nervous system, relaxing the body and reducing stress.
Scientific research has shown that when we wash our body with cold water, it sends calming signals to the amygdala and other parts of the brain, which helps in reducing stress and anxiety. Moreover, the process of slowly and mindfully washing each limb during wudu frees the mind from tension, bringing about a sense of peace and tranquility.

Cleanliness and Positive Thinking
Through wudu, we keep our body parts clean, which also helps cleanse our mind and fosters positive thinking and attitudes. When a person maintains cleanliness, it enhances their self-confidence and mental stability. The habit of performing wudu daily not only leads a believer towards the pleasure of Allah but also plays a role in keeping the mind peaceful, focused, and positive.
Thus, wudu serves as a remarkable way for a believer to purify both body and mind, relieve stress, boost confidence, and cultivate positivity, acting as a foundation for both mental and physical well-being.

Wudu and Neuroscience

The Impact of Wudu on the Nervous System
Wudu has a profound impact on our nervous system. The nervous system serves as the central control of the human body. Each step of wudu — washing the hands, face, feet, and performing *masah* (wiping) over the head — directly affects the brain and helps relax and regulate the functioning of the nervous system.

The mental stress, anxiety, and fatigue from daily life put significant pressure on the nervous system. During wudu, the body's nervous system is stimulated, especially when washing the hands, feet, and head. Washing the key nerve centers of the body, such as the face, hands, and toes, sends a cooling, calming signal to the nervous system, which relaxes the body's overall functions and brings mental peace.

Research shows that during *masah* on the head, the proper stimulation of the nerves activates neurotransmitters in the brain. This activation helps the brain to focus and reduces mental stress. Therefore, the peaceful signals sent to the nervous system during wudu are crucial for the body's overall well-being.

Effects of Cold Water During Wudu

When cold water touches different parts of the body during wudu, it has a remarkable impact on the nervous system. The slight reduction in body temperature caused by the cold water reduces the nervous system's excitement, leading to a feeling of mental and physical calm. As the main body parts — such as the face, hands, and feet — are washed with cold water, blood circulation increases, and fresh, oxygenated blood reaches the brain through the nerves, which keeps the brain alert and improves cognitive functions.

This scientific process of wudu functions much like relaxation therapy from a neurological perspective. When cold water flows over the face, hands, and feet, it helps regulate the breathing rate and reduces mental pressure. The cooling sensation stabilizes the nervous system's activities, relieving stress and creating beneficial effects for health.

Scientifically, it has been proven that cold water accelerates the respiratory system and helps maintain the body's temperature balance. The contact with cold water during wudu activates the body's internal systems, ensuring mental calmness and physical well-being.

Wudu and the Prevention of Infectious Diseases

There is a strong connection between wudu and modern hygiene practices. Today's medical science advises frequent hand washing to prevent infectious diseases, which is a core principle of wudu. Additionally, washing the face and nose, which protects against respiratory infections, is an essential part of wudu. Modern medicine emphasizes the importance of keeping the nose and mouth clean, as these areas can be sources of respiratory infections.

Moreover, regular washing of hands and feet, which helps eliminate germs, is a fundamental aspect of wudu. Health experts have demonstrated that washing

hands, face, and feet with cold water helps protect against bacteria and viruses. Thus, wudu is not only a religious act but also a highly effective practice from both scientific and hygienic perspectives.

Wudu and Skin Health

Regular Wudu and Skin Radiance

Regular wudu helps maintain skin health and enhances its natural radiance. Performing wudu five times a day keeps the exposed parts of the body, such as the face, hands, and feet, clean. This frequent cleansing removes dust, germs, and excess oil from the skin's surface, keeping it fresh and clear.

Wudu also aids in the removal of dead skin cells, which is essential for the skin's rejuvenation process. Additionally, the cold water used during wudu improves blood circulation to the skin, making it more radiant and lively. There are also hints in various *hadith* that suggest the glow and *noor* (light) of the face of a person who regularly performs wudu, symbolizing healthy and bright skin.

Retaining Skin Moisture

When the skin is washed with water during wudu, it helps retain moisture in the skin. The regular practice of wudu ensures the preservation of the skin's natural moisture and reduces dryness. Particularly, the skin of the hands and face, which are repeatedly washed, absorbs water, maintaining hydration. This prevents the skin from becoming dry and reduces roughness and cracking.

Maintaining skin moisture not only promotes skin health but also delays the appearance of aging signs. The cold water used in wudu keeps skin cells fresh and hydrated, which slows down the aging process. Thus, wudu plays an essential role not only in spiritual purification but also in protecting skin health.

Wudu and the Prevention of Skin Disorders

Wudu is an effective method for preventing various skin disorders. Washing the face, hands, and feet during wudu removes bacteria and germs from the skin, which are significant causes of skin disorders. By reducing the presence of bacteria on the skin, wudu lowers the risk of infections, acne, and allergic reactions.

Skin conditions such as eczema, psoriasis, and other inflammations can be controlled by keeping the skin regularly clean through wudu. Additionally, the cold water used during wudu reduces skin inflammation and sensitivity, helping to prevent various skin diseases. Wudu, therefore, plays a crucial role in keeping the skin healthy, smooth, and glowing.

In conclusion, wudu not only ensures external cleanliness but also protects the health of the skin, highlighting the importance of both Islamic purification and modern health practices.